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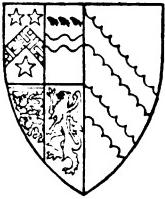
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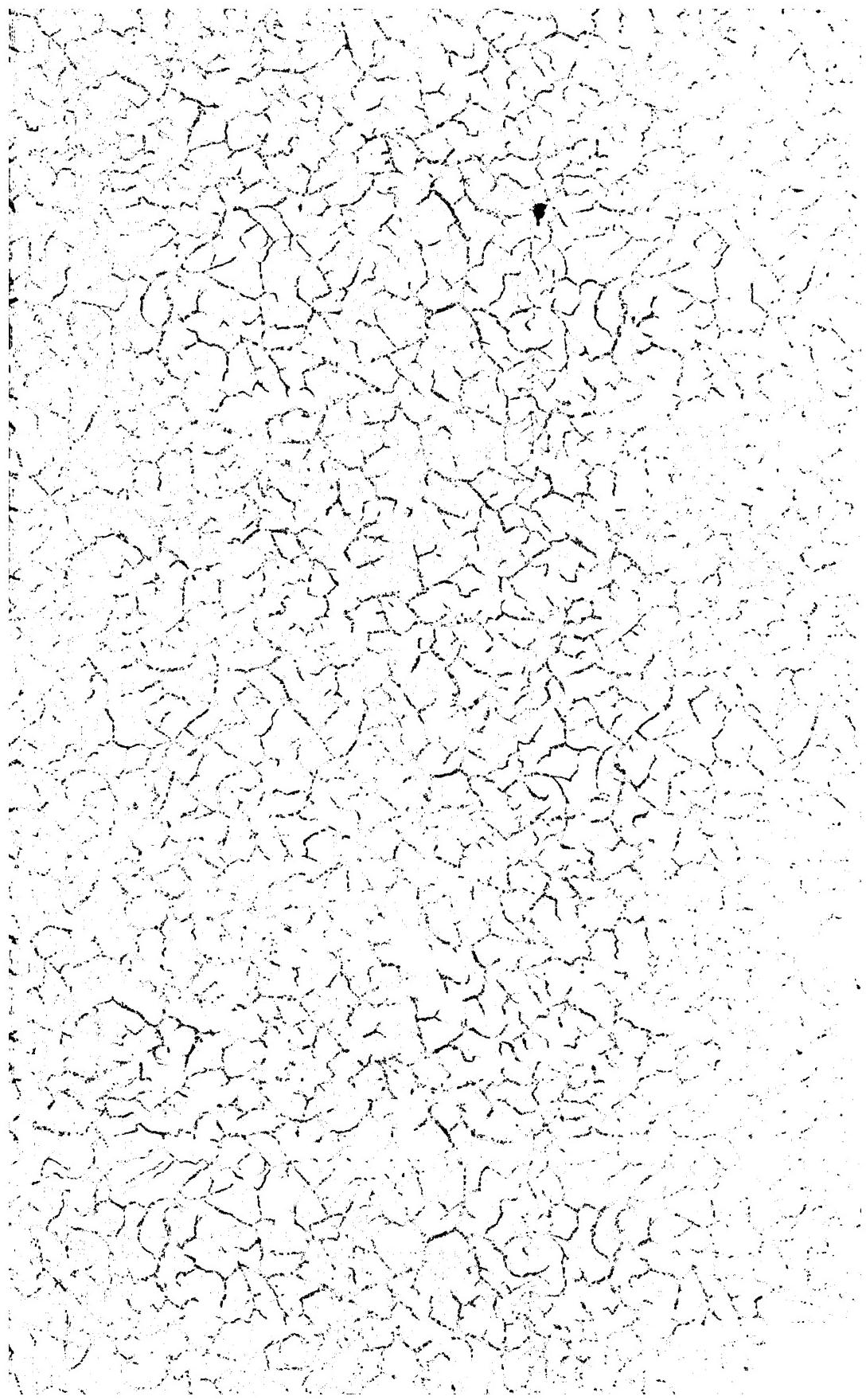
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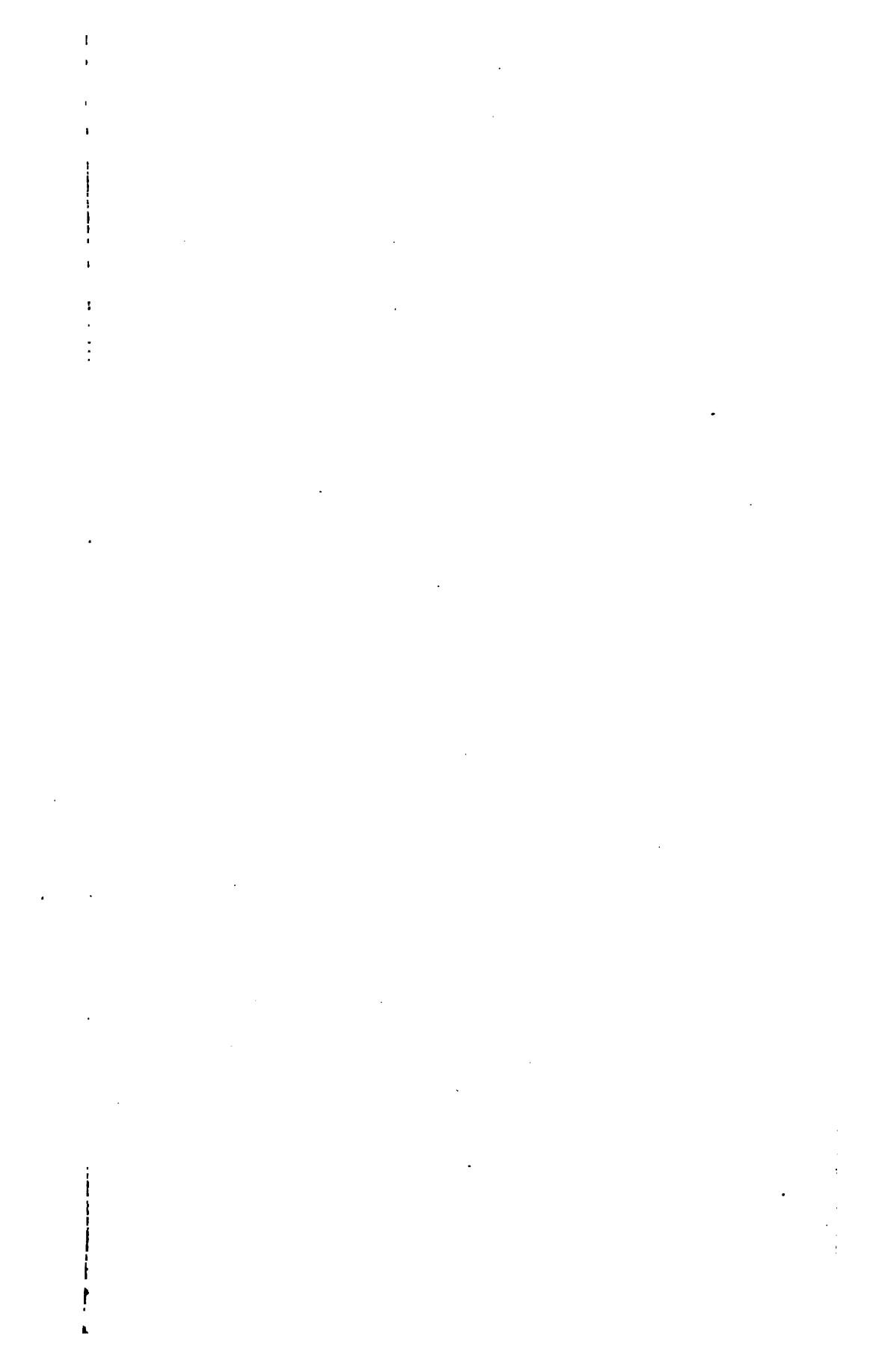
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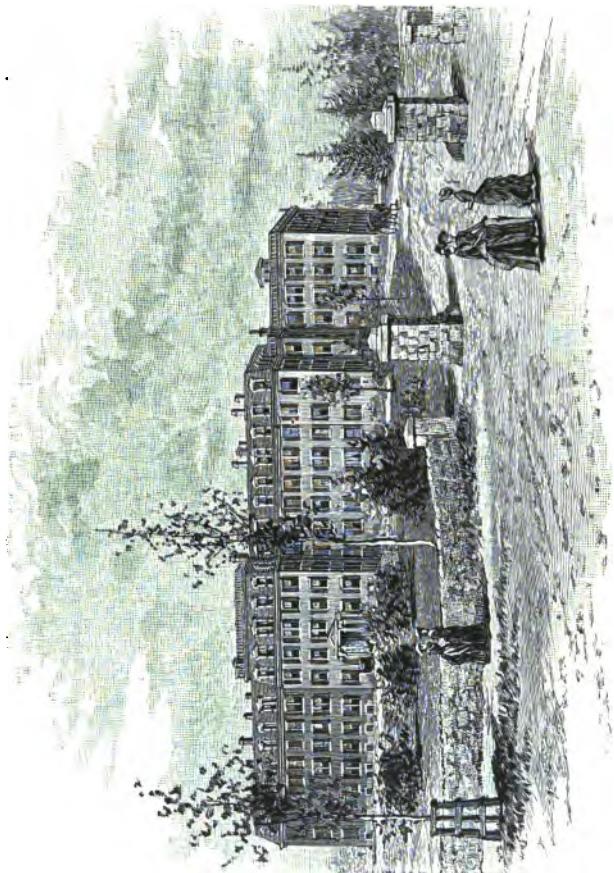












BRADFORD ACADEMY.

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HARRIETTE BRIGGS STODDARD

— BY —

MRS. J. D. KINGSBURY.

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HARRIETTE BRIGGS STODDARD.

HARRIETTE BRIGGS was born in Marblehead, Mass., Dec. 1st, 1821. She was one of eleven children, the sixth of seven sisters. Her father, Dr. Calvin Briggs, was the son of Rev. James Briggs, the first settled minister of Cummington, Mass., who continued in his office till his death, at the age of eighty. Mrs. Briggs, Harriette's mother, was the daughter of Dr. Ephraim Munroe. Her parents died in her infancy, and she was adopted by her mother's brother, Dr. Atherton of Lancaster, a noted physician. Dr. Thayer was her minister. The first evangelical sermon she heard, was after her marriage with Dr. Briggs, who attended the ministry of Rev. Samuel Dana, at Marblehead. Both father and mother, in their early married life, became devout christians, and "to the Church of Christ, their service and love were unstintedly given."

Dr. Briggs was a most worthy man and christian, "a physician of high repute," and a man of wide influence, intelligent, and of excellent judgment. He was a leading spirit in church and town, one whose counsel was sought in all religious and educational matters. His fine head and noble brow, give one the impression of strong and decided character. Dr. Briggs was a rare man in his family,

firm in government, yet "so just when he erred," and gentle and "lovely in disposition." "His patients often sent for him in the dying hour, to comfort them." He was a spiritual christian, a calm, intellectual man. The mother is remembered as "a woman of very strong character, and many virtues," more impulsive and emotional than her husband, a mother to whom the children clung with the deepest affection. She was unwearied in her devotion to the best interests of her children. Mrs. Briggs was well educated, accustomed to good society, and an excellent housekeeper, and thus admirably fitted for the care of her large and interesting family.

Dr. Briggs delighted to honor her in the home, and "the pre-eminence was always given her." "The love, confidence in, and respect for each other," of this father and mother, "had a marked effect in promoting harmony" in their circle. The children look back to their childhood as "days of nearly unalloyed pleasure." That "home was a very happy one." "God was first, education next. Several of the children chose Christ in early years." Harriette was one of this number, giving good evidence of conversion at the early age of eight years. She ever afterward maintained a consistent christian character.

When a child "felt anxious religiously," he or she "went freely to father with it all." When the father was absent at the hour for prayers, the mother conducted the devotions. "Saturday evening, through the flower season, a rose, two or three pinks, and a sprig of lavender were tied up and put in water, for each child who went to Sabbath School, and no bouquet can ever smell so sweet again."

After Sabbath evening prayers, Mrs. Briggs called her family together "to repeat the commandments, one or two forms of prayer and a hymn." When the children were old enough to study the catechism, Dr. Briggs took the Sabbath evening class. While the children were young, the piano was never opened on the Sabbath, the father saying that "the playing would not be for devotion, and would be disturbing to those who were reading." After the children were older, about two hours, after Sabbath evening prayers, were spent in singing favorite hymns. "The father selected first, a whole hymn, then the mother chose one, then the children, according to age." Harriette's usual hymn was "Whilst Thee I seek Protecting Power," to the old tune — Brattle Street. They never tired of familiar hymns.

Rev. Mr. Niles was the minister of Harriette's later years in Marblehead, and to him "she was particularly attached." "He was an Old School Presbyterian, whose whole teaching was strong orthodoxy." Harriette was a faithful and constant attendant at all the services of the church. "She rose early to attend the morning prayer meeting, where sometimes, only herself and Hon. William Reed (with his dog, a constant companion) were present." It is believed that "a prayer was always offered, even under such discouraging circumstances."

Harriette shared the reluctance of her sisters, in leaving the home circle for the companionship of strangers. Even the novelty of boarding school life, offered no inducements to break their charmed circle. They were a somewhat remarkable little community of themselves, strongly attached to each other, having a mutual interest in all their home pursuits, whether of duty or pleasure.

Harriette was an amiable and gentle girl, of retiring disposition, attracting all by her loveliness. She, more than either of the children, closely resembled her father, "in person and in traits and disposition."

Dr. Briggs' seven daughters were, at different times, members of Bradford Academy — Harriette entered the school in 1839. She had already received the culture and nurture of a christian home, her character at this early age was mature, her sensibilities refined; and she was fitted on leaving her father's house for an experience of larger and better things. In thought and feeling and purposes she gave promise of speedy development. All that had contributed to the unfolding of her nature was now to be supplemented by the influence of school life and instruction, and especially by the personal influence and instruction and inspiring example of the principal.

Miss Hasseltine, the principal of Bradford Academy, was a woman of commanding presence, dignified in character, reigning like a queen in her realm. She had withal, a genial humor, which made her very charming in her intercourse with the young. She was a person of resolution, and possessed strong convictions. With an unusual share of practical common sense, and a wonderful perception of character, she governed with perfect ease, and her influence with her pupils was unbounded. She taught with patience and thoroughness, striving to develop character, and above all, religious character. All instruction, discipline and culture, were made subservient to this high aim. Her earnestness and energy of purpose were in early life, consecrated to her Redeemer's service, and in later years she had become "a mighty worker" in

the cause she loved. Decided in belief, she was "uncompromising in religious principles." Those entering the school "without God and without hope, were from the first made to feel how sad was that condition." She presented the claims of our Heavenly Father with such force as to cause the young hearts to "tremble with the dreadful consciousness of guilt," and then in simple language and with tenderness, she would "melt them to tears," as she talked of the Saviour's love.

A pupil has recorded one of her simple directions given to one seeking for light,—"Seek God by earnest prayer, a diligent study of His word, and the careful performance of every known duty, and in time, He will reveal Himself to you."

Miss Hasseltine attached much importance to the study of the Bible and was exceedingly careful that all Scripture passages should be "committed with exactness," that no trifling be allowed with the Holy Word.

Many pupils testify, that the weekly Bible lesson, "was the pleasantest of all recitations," and say that "the Bible became a new book," after Miss Hasseltine taught them to read and study it by topics. Her familiarity with the Scriptures, her illustrations and incidents, held the attention, and the most frivolous, were interested and impressed. Old Testament scenes "became living realities," and Scriptural characters were so graphically portrayed as "almost to seem like personal acquaintances." An exhortation she often repeated was:—"Be rich in Scripture." It is said that the preparation of that lesson was never "a hardship." With many the memory of Miss Hasseltine's Bible teachings inspires "emotions of the deepest gratitude."

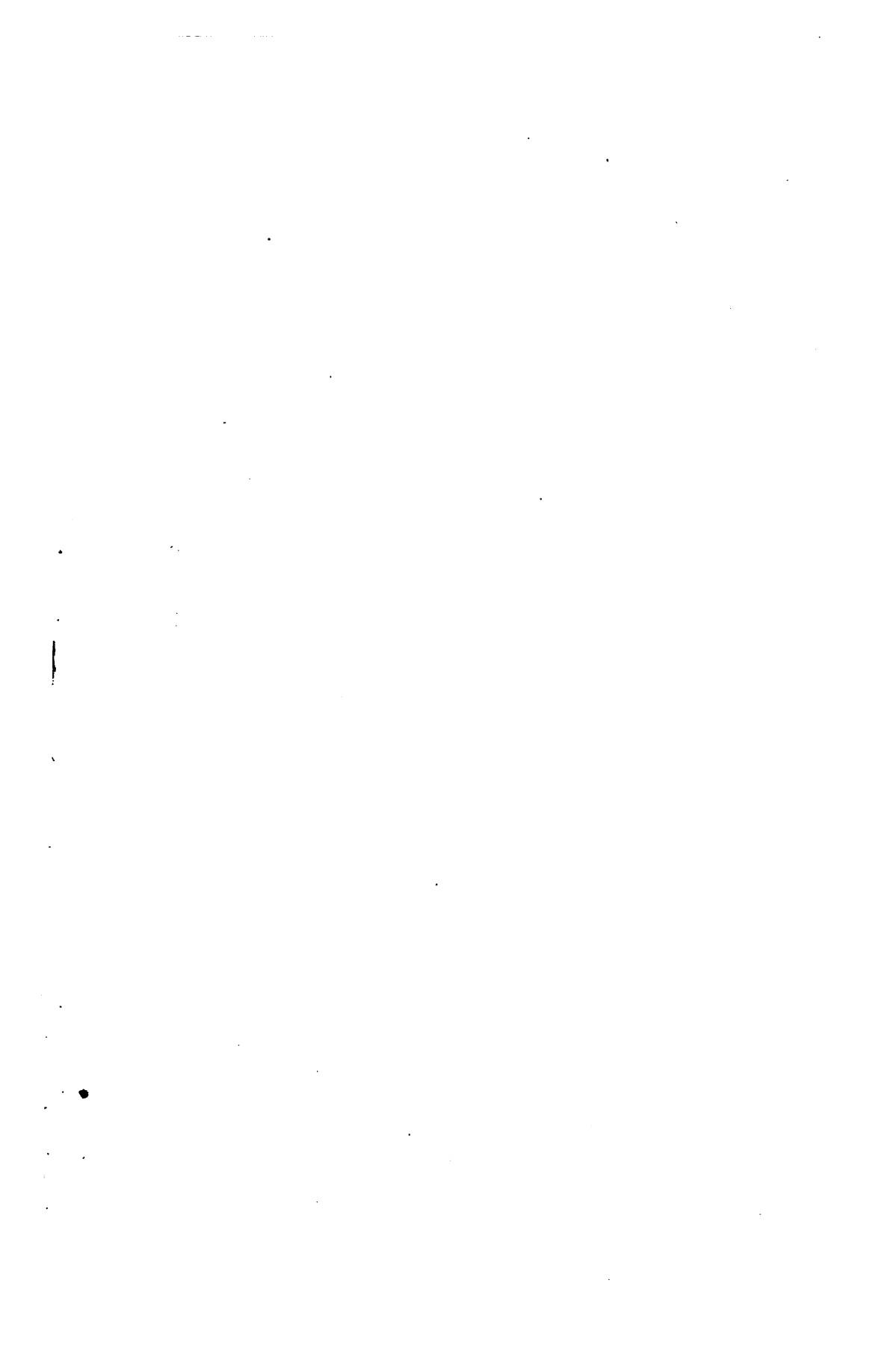
Her influence has gone out even to the ends of the earth, carrying light and blessing to the darkest lands.

The cause of missions was one of her favorite subjects, a theme upon which she often dwelt. With a heart truly consecrated to the Master's service, she sought with great earnestness to awaken the missionary spirit in her pupils and succeeded in a marked degree.

Among those most deeply interested and affected by her earnest and solemn exhortations, were Harriette Briggs and her sister Mary. After long continued prayer, heart searching and renewed consecration, these dear sisters, longing for usefulness in His vineyard, pledged to each other their vows of entire consecration to the Lord's work; and resolved to follow wherever He seemed to lead, without hesitation, even to distant lands should Providence so indicate. How little they realized at this time whereunto this would lead.

Harriette was "prompt and faithful" as a pupil. Her industry and thoroughness, and quiet determination to conquer every difficulty, helped her to rank very high in all her studies. She excelled in mathematics. She had a cheerful temperament, and was ever "ready to lend a hand in sports as well as duties." While she did not "originate fun, she enjoyed it." She was one of two young girls known as "the conscientious ones."

She is remembered by those schoolmates, as "pleasant to look upon," with winning manners, so quiet and gentle as to have fairly earned the name "Sister meekness," given in a playful mood, while sisters "Faith," "Peace," "Joy" and others were gradually dropped and forgotten, her name, so fitting, clung to her ever after.



TUPELO LAKE (FROM THE LAWN).



There was much religious activity in school, and many conversions, in those years while Harriette was at Bradford. The "religious reputation" of the Academy, caused many an anxious parent to select this school as a safe place for young daughters.

In all gatherings for prayer and conversation, Harriette had a prominent place, ever "ready to do her part, however great the trial," and "always at her post." She earnestly prayed for the conversion of the school; above all things desiring the extension of our Lord's kingdom. Many precious memories cluster around the little meetings held in the private rooms of pupils; when christian sympathy was so helpful, in the effort to lead a better life. Leading a consistent christian life, and so winning the respect of all, Harriette's efforts were blessed, as she prayerfully "urged her young friends to the immediate duty of obedience and love to God." In all her Bradford life, her beautiful christian character shone with a clear and steady light. Her memory is still fragrant there. She graduated in a class of seven, in 1842, the first class to receive diplomas.

In the autumn of the same year, Miss Briggs returned to the academy as teacher. Possessing a well balanced mind, with culture and refinement, and a kindly heart, she won all with whom she was associated. One who graduated with her and with whom she taught at Bradford, has said, Miss Briggs was universally beloved. Her sweet bright face, and winning ways, and the loving spirit that shone through all, captivated all hearts, and gave her a wonderful influence in the school. Though young and inexperienced, yet as a teacher in her first term, she had

perfect control of her classes, always being respected and obeyed. Too much cannot be said of the loveliness of her christian life and character while in Bradford. The few months of successful teaching gave promise of years of usefulness and wide-reaching influence. But another call came, and a higher.

It happened that Dr. Perkins, an old time friend of the Briggs family, was in the country at this time looking for a helper to return with him to Persia. He had found in David T. Stoddard his man.

Dr. Perkins had visited Marblehead. His cause was always foremost in all his speech. The mother had a strange presentment in her mind that one of her number might be called for. In the significant conversation, this question was asked, half playfully, half serious.

"Haven't you some one to send to the Lord's work in Persia?"

And these answers came from mother and daughters.

"No! I have no one to spare."

"There is no one of us good enough to go but Hattie."

"And she is not going."

It is very evident that the Lord was preparing the family for the sacrifice. If one must go, the daughters knew "it was Hattie," and so it proved. Her future was to be interwoven with the life and thoughts and self-denying purposes of that rare man whose highest ambition was to give himself for the poor Nestorians. Henceforth her life is to be so mingled with his that it is impossible to distinguish its full personality. It is not easy to analyze and separate the affections and purposes and labors of two hearts joined in love and working for

one end. Into his work her life flowed. His rare abilities were aided by the unseen influences of her kindred soul. The divine wisdom is seen in the union of her heart with his in those high purposes and sacrifices. If we would know him we must be acquainted with her. If we would see the whole of her life we must find it in the picture of his character and in the results which flowed from both.

A brief sketch will show the simplicity and devotion and exceeding purity, of the character of Mr. Stoddard.

"In early childhood, he was made conscious of the guiding, quickening, and elevating influences of household piety." His praying mother "consecrated him in infancy" to God's work, and faithfully instructed him in the Holy Scriptures. She taught him to pray in "child's language." She taught him, too, many precious hymns which were a solace in his latest days.

The mother's prayers and counsels, followed him ever, with most earnest solicitude. Mr. Stoddard says of those early years:—"Almost as soon as I could speak, I was taught to pray, every morning and night; and as soon as I could read, I used once a day, to read a chapter in the Bible to my mother. She often talked with me about God, and seized every opportunity to impress religious truth upon me. Sometimes she retired with me into her closet, and there poured out her soul in prayer in my behalf."

David was susceptible to religious impressions, in his youth, but expressed no decided concern for his soul, till nearly fifteen years of age. There was no marked development in his christian character for two or three

years after his conversion. In his sophomore year at Yale, he humbly writes his mother:— “I trust the Lord has heard your prayers, and looked upon me in tender mercy.” As was characteristic, he became at once a zealous worker, engaging heartily in any duties devolving upon him. Soon after “his change,” he writes, “I believe that I am somewhat impressed with the importance of being an eminent christian, of giving up all for God.” He became a young man of great promise, and took “high rank as a scholar.” He showed a fondness for the natural sciences in boyhood, and developed much skill in mechanics. Later he became “almost a devotee” to his favorite pursuit, Astronomy, “snatching hours from sleep to watch the stars, and spending his seasons of relaxation in the observatory, the laboratory, or the shop of some intelligent machinist.” “Such was Mr. Stoddard’s proficiency in the natural sciences that before the close of his junior year he received the offer of a post in the United States Exploring Expedition then about to sail for the South Pacific.” It was a post of “honor,” and a very “tempting offer,” to one so young and enthusiastic. Mr. Stoddard declined, not without a little struggle. His own words in reference to the matter, give a glimpse of his true character in those years. After describing fully the honor, the office and emolument proffered, he says:— “But serious reflection, and I trust, guidance from on high, dissipated the illusion which deceived me, and set before me arguments too great to be surmounted for declining the enterprise. I could not go as a christian; for little opportunity would be offered me of doing good, and such a voyage *might* have a very unhappy effect upon my

christian character. I could not go as a man of the world; for I have a master, whose I am, and whom I am ever bound to serve. Were I to look only at time and ask myself what course would be likely to advance me in worldly science, I might accept the offer. I could not however, forget the interests of eternity, and the life which I had chosen, or rather, I hope I may say, the life to which I have been chosen, that of an ambassador of Jesus Christ." In the same letter he says. "I entertain the same hope and the same desire to preach the everlasting Gospel, perhaps in foreign lands, but my youth and the years that intervene, before I come to act as a man, prevent final decision."

After "graduating with honor" Mr. Stoddard entered at once the office of Tutor. He afterwards accepted a Professorship. Other opportunities offered for devoting himself again to his favorite science, in which pursuit he gave promise of a brilliant record. He however "dismissed the subject, on the ground that it would interfere with his chosen vocation."

Now that he looked steadfastly toward the ministry, "with his constant application to religious themes, he grew more heavenly minded." His views of the sacred ministry are thus recorded. "The pious minister stands between heaven and earth; he tells of a Saviour crucified and points those who are making the world their portion to a *better* portion, to a crown of glory, to a heaven of rest. It is to strengthen the weak, to confirm the doubting, to comfort the afflicted, to preach of life and immortality to the dying christian. He has the satisfaction of saving souls, and when the Chief Shepard shall appear,

he, with his own flock around him, shall receive a crown of glory that fadeth not away. Who would not wish to be a christian minister? to live his life ; to die his death ; to receive his reward?" Very soon after Mr. Stoddard commenced preaching, he spent a Sabbath in Middlebury, Vermont, where his brother then resided, as Professor. Dr. Perkins was also there, for a Sabbath of rest, after his unwearied labors in behalf of the Nestorian Mission. Dr. Perkins in later years, wrote, "After I entered the meeting-house, on Sabbath morning, there came in a young man, and ascended the desk, whose appearance was quite youthful, yet very mature; and whose whole air seemed to me more angelic than human. I was no prophet. But hardly could the mind of Samuel of old have been fastened more confidently on David, the son of Jesse, as the future king of Israel, than did my heart fix on David T. Stoddard, from the moment my eye first rested on him, as the young man, whom, of all I had ever seen, I could wish to have as our companion in the toils, and trials, and joys of missionary life." "In all the subsequent years of our intimate missionary connection, the vividness of that first impression has never faded from my mind."

It was at Middlebury that Mr. Stoddard first thought of Persia as his field. Dr. Perkins pressed him to give the subject prayerful consideration, and he consented to do so,—not without some misgivings however. It was all decided within a few weeks, and afterward, there was no "wavering or reluctance."

A schoolmate has related the story of the first acquaintance of Mr. Stoddard and Miss Briggs, which began

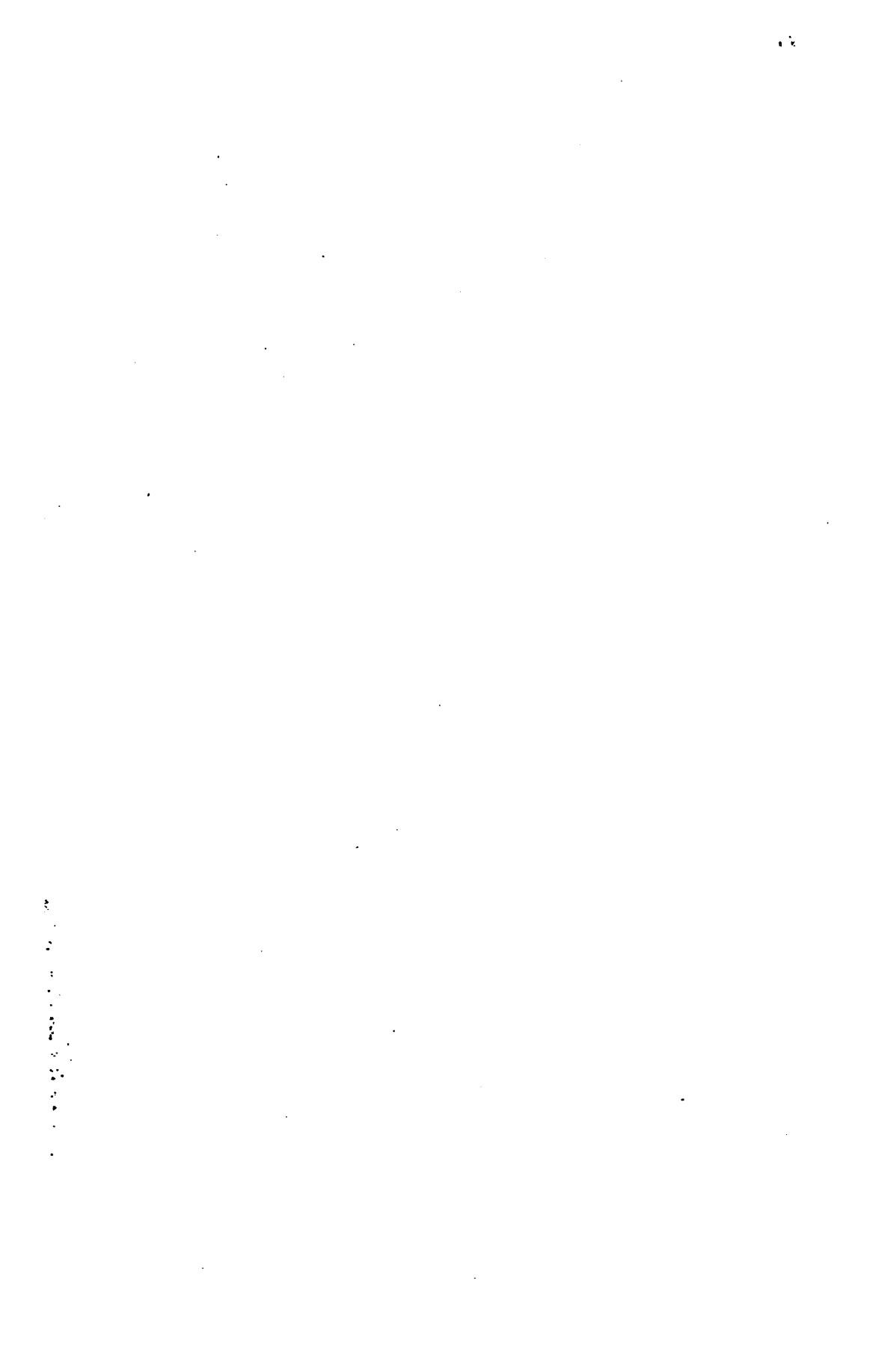
about the last of December, 1842. Dr. Perkins called at the Academy to see Miss Briggs, while a younger man was seen to stroll leisurely up the street, apparently interesting himself in Bradford scenery. Presently, the young man "retracing his steps," called at the Academy for Dr. Perkins, who then introduced him to Miss Briggs. They lingered a little and then went away, having permission to call again in the evening. The following Saturday, Miss Briggs went to her home to spend the Sabbath, and returned no more to Bradford Academy, except as she came to "gather up her possessions."

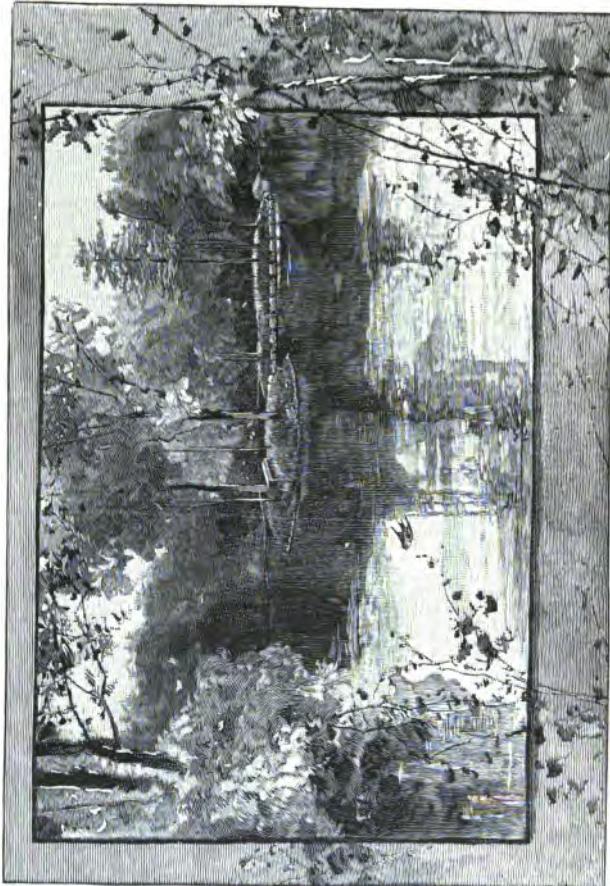
Great was the surprise and interest manifested by the school when it was found that she was going home. And perhaps they heard too, that Mr. Stoddard was to spend the Sabbath in Marblehead. Great, too, was the surprise and consternation in that home to which she went, when she told them of her desire to go to Persia. The first feeling was extreme reluctance to entertain the thought. This feeling was shared by parents and sisters. The suddenness of the proposal, the sacrifice it called for, and the dread of separation which in all probability would be final, so affected the whole family, that it was not easy to think of giving consent. Each one was willing to do the Lord's will but the serious question was whether this was the hasty mistake of impulsive christian love, or the will of the Master. Harriette was left to argue for herself, and to plead her own cause, for even dear sister Mary had to be reminded of those vows taken in Bradford, that they would not shrink, wherever duty might call. Even her mother, who had consecrated her to that highest and best life, to which God might call her, and who had prayed over

her cradle that she might be the Lord's disciple and servant, felt that the trial was very great, and when she seemed reluctant to give her assent Harriette referred to her mother's own words, "have not I often heard you say, you would go to the ends of the earth with father"? The father by his silence, showed how deeply he was affected.

It should not be matter of surprise that this christian family found it so hard to send one of their number to the foreign field. It was a long and weary journey to Persia. The land was known to them as one often disturbed by wars, it was the home of the cholera and the plague, it was the scene of violence, and life there must always be surrounded by peril. If we remember the stories of the wild Koords of the mountains, the fickleness and treachery of rulers, the unsettled state of all political affairs, it will cease to be strange to us that the loving family at Marblehead at first hesitated to give their consent. We shall, rather, admire the christian faith and fortitude which possessed their hearts, by which they were able so soon to yield their will to the call of the Master in this new, and great, and perilous duty, and Harriette Briggs will appear the christian heroine going forth to life's work, at the call of the Master, with unquestioning faith; and in youthful ardor forgetting the greatness of the labor, and peril, and sacrifice involved in this loyalty of love. Mr. Stoddard refers to her missionary spirit, shortly before they left the country, "As Harriette says, so say I." "When I think of the trials that will come upon me, my heart does not shrink."

Teachers and classmates were invited to her wedding at Marblehead, Feb. 14, 1843.





TUPELO LAKE (FROM THE BRIDGE).

Mrs Stoddard never lost interest in her Bradford friends, but in the midst of care and toil, she wrote most earnest and affectionate letters to those with whom she had been most intimate.

Having always a deep interest in missions, it is no mystery that Miss Briggs listened to the cry, "come over and help us," or that listening she responded, and consented to share in the glorious work, with one so gifted, and of such ardent piety.

When Harriette left her home for Andover, where the missionaries were to receive their instructions, she bade farewell to her friends for a few days only, expecting to return to say the last good bye. Not so the family ; they had arranged differently, finding it so hard to part with her. They felt that her part of the bitterness, at least a share of it, would be spared her if she left them, expecting to meet again. It was a disappointment to her but the arrangement was made considerately and to save the bitter agony of the last parting. In the end she felt that it was better so, and sent loving words to comfort her mother.

Among the many gifts that followed Miss Briggs to her home, was a silver cup, given to "Sister Meekness," by that little band of "Sisters," Faith, Hope, etc. The cup, prized for the giver's sake, was carried to Oroomiah, and used at the Holy Communion as long as Mrs. Stoddard lived. After she went home to Heaven, and her earthly possessions were returned to this country, the precious cup passed into the hands of her dear sister Mary. She has kindly allowed a weary friend, a refreshing draught from that cup.

Mr. and Mrs. Stoddard sailed from Boston, March 1st, with a little band of missionaries "destined to the same general field." The voyage across the Atlantic was rough. Mrs. Stoddard enjoyed the novelty of life at sea, and speaks with enthusiasm of "the waves mountain high," then of the "calm and placid" ocean, and the splendid skies.

Both Mr. and Mrs. S. speak of "the whole country as a Paradise." Their journey was long and tiresome, yet the busy days and weeks at sea, passed quickly. The missionaries applied themselves industriously to study during the entire voyage. A regular plan was made and followed each day, and rapid progress was reported in acquiring the Turkish language: Mr. Stoddard acknowledging himself fairly "put to the blush," by Harriette's proficiency. On the twenty-third day of their journey, Mrs. Stoddard writes referring to the language, "I like it very much, and we shall soon learn all the common words so as to converse quite tolerably." A good acquaintance with Turkish is necessary on our journey."

Both Mr. and Mrs. Stoddard went forth with courage and hope, to their "chosen work," not regarding it as "a task or sacrifice," but as a great privilege. In one of Mrs. Stoddard's first letters home, written at sea, she says: "And dear mother, why should we not be cheerful? Did you not in infancy give me into the hands of a covenant keeping God? Have you not in youth and riper days taught me the right way, and strove to lead me in paths of righteousness and peace; and now for a few days, God has taken me from your kind care because he has a work for me to perform in a distant part of his vineyard. Should we not trust him and cheerfully, nay joyfully do

his will. If I can only be a *faithful missionary*, I shall never, never regret that I left home and all its joys, to go and tell to those who know it not the story of Jesus' love to dying men. And you will not regret that you have given me up, if I can be the instrument of saving the souls of some of the poor Nestorians. And mother, when we meet in heaven, will not the joy of meeting be increased a hundred fold, because we shall have been so long parted? It may be a fanciful idea, but I love to think it will be so." It is evident that her home was very dear, and her attachments very strong. It was not without a struggle that these home ties were sundered. To a friend at Bradford, she writes; "O, pray for me that I may be useful and faithful." "Pray much and fervently."

Great was her joy on reaching the Mediteranean, "safe from all the storms and gales of the Atlantic."

She had a keen enjoyment of the charming scenery of the sea. She was continually feasting on the beauties of nature, and taking in some new delight. She writes:—"We are now off the shores of Greece, that land so famous in song and story. Before us lies Athens, seat of luxury and art. The plains of Marathon, where Miltiades gained his victory, are not far from us." The party landed at Smyrna, set foot on solid ground with thankfulness, and sent greetings to friends at home:—April 14th, 1843, "I am very well and very happy, and looking forward with joy to my future work. There is no place so pleasant as my own dear home, but I do not regret that I have left it forever. If I can be the instrument of saving souls, I will count no sacrifice too great. Pray that our faith be strong, and we faint not by the way."

A few days were spent at Smyrna, during which they took a donkey ride to the Mission Station and received the first impression of oriental life. The latter part of April they sailed for Constantinople, where they enjoyed the fellowship of the Missionaries and entered for the first time the inner circle of Missionary life, and gave expression to personal feeling and consecration:—May 1st, “I am looking with great interest to my future home among the degraded and perishing of Persia, I trust it will not be wholly in vain that I have left home and friends to spend my life in efforts for the salvation of the Nestorians.”

After a week at Constantinople they sailed, in an Austrian Steamer, for Trebizond, “beautiful for situation, its houses half hidden in fruit trees, and the rugged mountains rising high in the background.”

Mr. and Mrs. Bliss, who had been their fellow voyagers remained at Trebizond.

The rest of the party now prepared for the overland journey of five hundred miles to Oroomiah. Lofty mountains are to be crossed, and the hardships of caravan life are to be endured for weeks. Muleteers are engaged, provisions bought and packed. “American crackers, ham, tongues, cheese, sugar, tea and jars of preserves are on hand.” The first part of the journey was rough. The road was bad, the crags steep, each one had a horse, after them followed a horse loaded with tents, and others carrying Turkish chests filled with provisions. Mr. Perkins’ little Judith rode in a basket, covered with a large calash. Harriette was taking her first horseback ride and was so timid that her horse was led. At the close of the first day’s ride they pitched their tent by a little stream, and

"wayworn and hungry, sat down to the grassy table, to partake of the supper of eggs and crackers and dried tongue." Next morning they pull down tents, pack up beds and provisions, mount their horses and take their way on the ascending road toward the high peaks which are covered with snow. Harriette is growing quite accustomed to her horse and her hopeful spirits are the life of the party. She has had one fall from her horse, caused by the irrepressible horsemanship of Dr. Perkins, but escaped without serious harm.

A tedious journey over the Taurus mountains, pitching their tents sometimes in the snow, when the air was sharp and cold, and down the valleys and across fertile plains filled with luxuriant vegetation, and where the heat was intense. They reached Erzrum on the 27th. of May, tarried to sit at the Sacramental table with the Mission band and took up their journey again over the higher mountains of Kurdistan, passing in sight of Ararat, 17000 feet above the level of the sea, and at last coming near to the beautiful and fertile plain of Oroomiah. It descends from the mountains by a gentle slope to the lake of the same name. It is a pleasant, beautiful garden, with peach, apricot, pear, plum, cherry, quince and apple trees ; with vineyards and fields of golden grain, and figs and almonds and pomegranates, a land of beauty and of luxuriant bounty.

About the middle of June they drew near their future home :—June 15th, "We have reached our far distant home. Mar Yohannan had preceded us to welcome us at his village at Gavalan. Moses and John, priests Abraham and Joseph came galloping out to meet us. Men, women and children poured out to join and welcome

our party." The same experience was repeated a little later as they passed on from Gavalan to Oroomiah. With eager eyes she beheld the land of her adoption. Her heart overflowed with love and praise for all the way in which she had been led. Notice having been given of their near approach, large numbers of the people came out to meet them, and rested at the different villages, the party receiving constant accessions, till they reached the city, with a very great retinue. "There we found the street in which we live, filled with Nestorians, even the roofs of the houses covered with them. The air resounded with the cries in Syriac, of "Welcome, peace be with you," I could scarcely restrain my tears, I was so affected by the joy they manifested at our coming. And now I trust it is my sincere desire to do what I can for the good of those around me.

Her labor of love commenced at once. Several hours of each day were spent in the most thorough study of the language. She describes her slow, but sure method. She "attends almost daily, the female prayer meeting," and writes. "I enjoy these little meetings more than I ever did. I feel sometimes, prayer is my greatest comfort."

She went each week, and every day if possible, to visit the native women. She says, "it is in this way, that I can accomplish the most good. I long to be able to converse freely with them. They are ignorant and degraded, but they have hearts which can be touched by affection."

September, of the same year. "I am cheerful and happy, and want you not only to be willing, that I should be in Persia, but to rejoice that I have it in my power to tell the poor Nestorians the story of a Saviour's love."

"When I remember my pleasant home, and that I shall never see you in this world, I feel sad, but I do not think it is right to give way to such feelings, and embitter my own and other's happiness." September, 1844, Mr. Stoddard writes:—"Harriette has occupied her mornings very pleasantly this summer, in teaching a class of boys, connected with our family. Through her influence and that of John, (a native helper), they have decidedly softened down in their manners, and are in the habit of praying, every morning and evening among themselves. Occasionally too, they hold little prayer meetings. This exercise has also advanced Harriette quite fast in Syriac, so that she holds a conversation with readiness, on ordinary subjects. Can you imagine this? Only think of little 'Hat' who used to sit in the little yellow chair, fluently chatting in a Nestorian house with Persian women! It is indeed surprising."

"Let me tell you how good, God has been to me, in giving me such a wife as Hattie."

After extolling her many virtues, he says, "more than this, she makes an excellent missionary." At the same time Mrs. Stoddard says:—"I am happy here, and feel I have occasion to bless God for his mercies toward me. My health is good, so is David's. Baby is a great comfort." "But the principle thing that makes me light hearted and happy, is that I am making some progress in the language, and trying to do some good." Then follows an account of her morning classes, her "exercise with John, which David attends"—and afternoon singing lessons with Miss Fisk's boys and girls. Mr. Stoddard says, "Harriette's voice has grown stronger and is much improved. She herself

says, she can sing much better since leaving home, having a high motive for exerting every power to the utmost, and no longer being afraid to do so. She is delighted that her 'little talent of singing,' can be turned to such account."

October, 1845.—"Our school has again commenced, and I am as busy as a bee, getting my house regulated, the boys apartments in readiness for them, and buying stores for their use during the winter.

I have every day to give their food out and to see that it is properly prepared. Besides this I attend to their clothes, see that their rooms are kept neat, and do many other things, which in so great a family, are constantly occurring. I hope next week to get everything systematized, so that I can go on in order and save the most time. And what to a missionary is of more value than time." Mr. Stoddard under the same date says,—"She is able to make her time always available in the care of our great family. I do not know what I should do without her. One thing I could not do, and that is, carry on my Seminary." To her mother in 1846 she says,—"I know you will shed tears of joy, that your unworthy children have been permitted to see the work of God prosper here. I have felt as though I could say with good old Simeon Lord 'now lettest thou thy servant depart in peace; for my eyes have seen thy salvation.' Dearly as I love home, and keenly as I feel the pangs of separation, I feel as though a thousand lives spent in exile, was a trial scarcely to be named, if we are permitted to witness such scenes as have been transpiring the past few weeks. Pray for us dear mother, that this work may go on till not a soul is left unconverted."

In her few years of missionary life, severe trials came to this mission. Schools were suspended, native helpers driven or enticed away, and for a time, "the mission was threatened with extermination."

At this very time, Mrs. Stoddard writes:—"God has led us in a gracious way, and though now clouds and darkness are round about him, and scarcely a ray of hope appears in our horizon, yet we can still sing of goodness and mercy."

Two little daughters had now come to bless their home. Cares and duties of missionary life multiplied. Neither Mr. or Mrs. Stoddard were strong physically. Frequent illness peculiar to the climate, with constant over-exertion and the intense interest and anxiety which both felt in their work, told seriously upon the frail constitution of Mr. Stoddard. For months he was an invalid, unable to preach or engage in school duties. Mrs. Stoddard courageously labored and prayed, planned and executed. In domestic cares and loving ministry to the sick, she was still an aid and comfort to the mission. In the early summer of 1848, the complete prostration of Mr. Stoddard, rendered a change of climate imperative.

Accordingly, preparations were made for a horseback journey of hundreds of miles. Mrs. Stoddard packing her goods and putting her house in order with the carefulness and dispatch characteristic of her. And they left their "pleasant Persian home." They went from Oroomiah the 20th of June, journeying with difficulty, owing to Mr. Stoddard's feebleness, and to frequent illness from fatigue and colds of the whole party. They reached Erzrum July 15th, from which place Mrs. Stoddard writes her last

letter home. "The thought of leaving our home and work for even a few months, was quite trying to us, but duty seemed to say 'go.' Our plan was to go to Constantinople and then return to Oroomiah, if my dear husband's health was restored. But we hear of the cholera at Constantinople and know not what to do. Much has been said to us about going *home*, but we shall not feel it our duty to go there, until we have tried other means. We love you all very much but it is a sore trial to leave our missionary work. May God guide us aright."

The fatal cholera preceded them to Trebizond, whither they were hastening. In a few days after their arrival there, Mrs. Stoddard showed symptoms of illness, which although not at first alarming, soon developed seriously, resulting in cholera.

So steady and rapid was its progress, that she became too much exhausted to leave a parting message before she knew her danger. All the day before, however, her conversation had been of heaven. "She was very tranquil in mind, and said she could trust all in the hands of God. So gently did she pass away, that it was sometime before we could say, she is gone." About half-past three she died and at midnight they laid her in the grave. How mysterious the Providence that removed from earth one so "eminently fitted to labor for the benefit of souls and the glory of God," and of whom it could be said, "her whole spirit and life, were always lovely and heavenly."

"And I heard a voice from Heaven saying unto me, write, blessed are the dead which die in the Lord from henceforth ; yea, saith the spirit, that they may rest from their labors ; and their works do follow them."

Soon after Mrs. Stoddard's death the Nestorian servants who accompanied them on their journey, were attacked with premonitory symptoms of cholera. After medical treatment however, they soon began to recover and their alarm was so great, they wished immediately to return to Oroomiah. "The woman Nargis at first begged to go," but the feeble state of Mr. Stoddard, and her long devotion to Mrs. Stoddard, and the helpless children, so dependent on her, so wrought upon her heart, that she could not leave them, and consented to come, even to America with them. She however did not recover her strength or spirits, and grew weak so rapidly, that before the day fixed for leaving Trebizonde she was too ill to care for the children, or for herself, even. It became a serious question with Mr. Stoddard what to do. But on the morning when it must be decided to go or stay, Nargis seemed much better and was able to sit up and ride to the city. Mr. Stoddard took courage and attempted to continue his journeyings. Nargis grew much worse at sea, and was not able to move, or assist Mr. Stoddard in any way, suffering severely, and becoming so reduced as to seem on the very verge of the grave for days. Mr. Stoddard cared for the two little sea-sick children, his own strength so small that he feared he should never reach Constantinople.

When they at last were anchored off Constantinople, Mr. Stoddard concluded to go with his children to his missionary brethren in Bebec, whither they had fled from cholera, which he was hardly able to do before becoming completely exhausted. The brethren received him with every kindness, and at once made arrangements for receiving the dying 'Nargis' to their home.

Nargis was carried to the study of one of the brethren and cared for tenderly, by the ladies of the mission. She lived in the most wretched state, for nearly a week — still retaining some “muscular strength and the ability to speak rationally.”

Mr. Stoddard spoke to her “freely,” and “repeatedly,” as to her soul, and “urged her to commend her soul to the Lord Jesus Christ.” He says, “And had her life been as consistant as her death was peaceful, I should have little doubt that she had gone to Heaven. Even now, I cannot but have some hope that she was a true christian.” And so died poor faithful Nargis. While these waves of trouble were rolling over him, Mr. Stoddard writes, “And I will not conceal from you, that my trials have at times almost filled my soul with agony. But I am assured that they are all, even the most bitter of them, sent in love, and I would not murmur. You perhaps, may think I did not need such trials, in order to wean me from the world and prepare me for heaven. But I presume I did need them *all*, and doubtless if I was as alive to my infirmities as my Father in Heaven, I should feel that the trials were not only seasonable, but absolutely necessary. And I do pray, and I beg you to pray for me, that in these days of bereavement and suffering God would in a peculiar manner lift on me the light of his own countenance.”

Mr. Stoddard pursued his journey to America still under difficulties, but with more comfort for the latter part of the journey. Of the little Persian girls, Harriette the eldest daughter, lived to unite, with her father “in the fellowship of the church on earth,” but, soon followed him to rejoice “in the fellowship of the redeemed in heaven.”

Of her death, their dear friend Miss Fiske writes ;—“My thoughts went back to the same evening of the same month, thirteen years ago, when I passed the evening and night with Harriette in my arms, or standing by the sick mother. Now, mother, father, and child are gone, and I alone am left of those who watched and suffered in that sick room March 16, 1844. — We knelt by the bed of the departed one, and prayed ; and tried to trace the spirit's upward flight, and to think of the joyous meeting of father, mother, and daughter, and of their being forever with the precious Saviour. Blessed family meeting.”

The younger daughter, Sarah, returned to this country, the year following the death of her father and sister. “ She went through the four years course at South Hadley, and spent two years at Vassar College to perfect herself in the languages, and afterward taught for about two years. She was assistant in the High School at Northampton. Sarah was a fine scholar, as was her sister, Harriette. Late in the summer of '72 Sarah's health began to decline ; She went to the mountains and sea shore, but steadily failed. On the first of July '73, she left us to complete the family in heaven. She was gentle, yet lacked nothing of decision ; beautiful of countenance, winning in manners, fitted both to be loved and to be useful. Her death made a great void, and yet it seemed a tender kindness which transferred her to the dear circle in Heaven.”

After a few weeks of much needed rest, Mr. Stoddard, with solicitude for his beloved home and work, began his arduous labors in seminaries, and churches and various christian assemblies, striving to arouse the churches to

gifts and prayers for the Nestorians, and hoping to enlist missionaries to return with him to the work he longed to take up again. He visited Washington in the spring after his return to this country. After witnessing the inauguration of President Taylor, and meeting several classmates each of whom held high positions at Washington, two of them members of congress, Mr. Stoddard makes the following note :

"I can truly say, I envy them none of their distinction. Let me have a quiet corner among the Nestorians and be the instrument of turning some of them to righteousness, and this will be honor enough for me. There let me live — there let me die."

After remaining in this country about two years, he returned to his work with delight, "his heart kindling more and more with joy and gratitude, as he drew near his own field." Taking sweet counsel with his missionary brethren on the way, he says.—"Go where you will, it would be difficult to find such a company of men as Goodell, Schauffler, Dwight, Hamlin and Everett. They are whole-souled men and rejoice in this work with great joy, considering it as a great privilege to make known Christ to this people." In a brief statement of results of missionary labor for ten years Mr. Stoddard says ;— "Of fifty-four scholars now living who have gone out from us, thirty-four are considered pious, many of them devotedly so, six or seven have died the death of the christian. Forty-two are still members of the seminary, about one-half of whom are hopefully pious." "Nine are efficient and able preachers of the gospel, fitted to minister to our best congregations, while nineteen more can conduct

religious meetings with acceptance. Of these fifty-four, twenty-five are regular teachers of village schools. One is a translator, one a printer, two in college at Malta, three teachers in the seminaries; one superintendent of village schools, and three who make preaching their employment."

"This result is very cheering; indeed I may say, very *delightful*. These ten years have been the best years of my life, and yet who will say that I could have employed them more profitably? Should I live ten years more, I pray God that I may be more faithful and more wise to win souls to Christ." To his parents he sends these cheering words. "With whom in *the wide world*, would I be willing to exchange employments? With no one in America or out of it unless such a change was indicated to me by my heavenly Father."

Fourteen years of unwearied devotion and enthusiasm, and the "Seraph missionary" lays life's burden down, the frail body consumed by his burning zeal to do his Master's work. The Nestorians loved him, and their grief at his death was very touching. They called him "a father," "a very blessed example," and said, "He wore himself out in the service of his Master for the sake of the Nestorians." "He is only removed to a better country, this vale of tears being not worthy of him." A missionary brother relates the following incident :

"As I was walking one Sabbath evening, upon the terraced roof of our dwelling, my attention was arrested by the sound of mingled voices singing in Syriac, the hymns our departed brother so much loved. Turning to find from whence the music proceeded, I was touched to

see some of the pupils of the seminary standing by the grave of their beloved teacher, and surrounding it with sweet songs of praise. I stood for a moment lost in deep emotion. No incident of my life can leave a happier impression upon memory's page than these songs of Zion sung in a strange land and in a foreign tongue, around the grave of the faithful missionary. Blessed rest, after a life of self-denying toil, to be thus enshrined in the hearts of a grateful people.

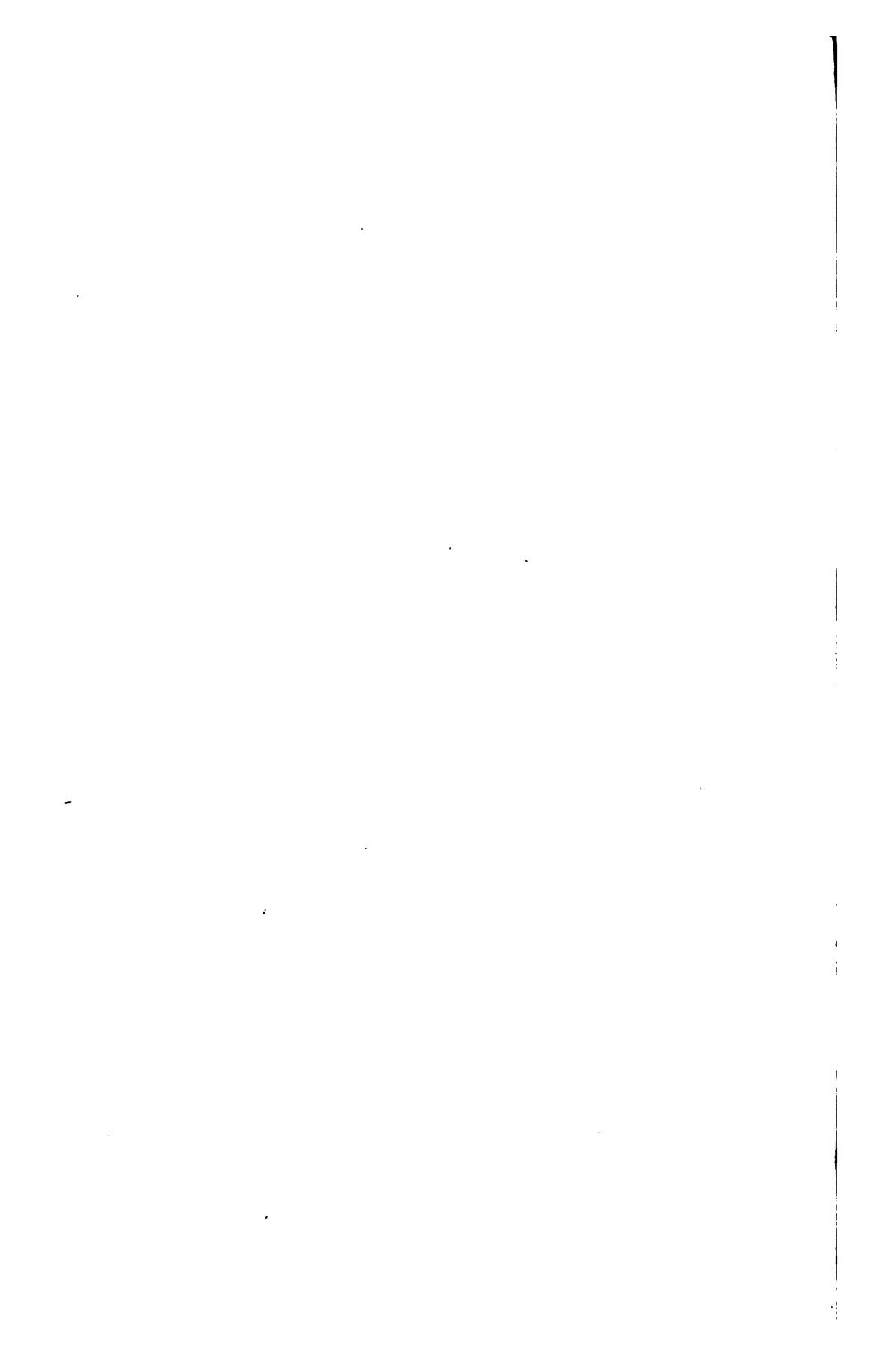
Who shall estimate the result of his toil and sacrifice? His life was a happy one. He often recounted his mercies; one of the greatest of which he considered the delightful fellowship he enjoyed with his missionary associates. Men and women of blessed memory, fit companions for such as he. In his home letters he often called their names, and talked affectionately of them, as of his own brothers and sisters. They too, every one pay tribute to his memory. "The memory of the just is blessed."

At the time the missionary work was first attempted among the Nestorians, they could hardly be said to have any Christian life among them. "Their belief and practice were more simple and scriptural than those of other Oriental christian sects. They were not free from error, though their doctrines were generally correct. They greatly abhorred many of the corrupt practices of the Papal and Greek Churches. They clung with great tenacity to the forms of their religion," They acknowledged the Bible as "supreme authority," yet "lying, profaneness, and intemperance," were almost universal.

Their public religious services consisted of "chanting the scriptures and their prayers in ancient Syriac, a lan-

guage which but few of the priests and none of the people understood." "The printing press was unknown," and their few manuscripts were in a dead language. They had no monasteries, and no relics, yet "they believe the bones of the martyrs and saints to be endowed with supernatural virtues, "and invoke the Virgin and the Saints." "The only symbol among them is a plain Greek Cross, which they venerate highly."

This was the almost hopeless condition of the Nestorians when the American Board first sent missionaries to Persia.



BRADFORD ACADEMY,

BRADFORD, MASS.

Incorporated 1804.

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Lecturer on Astronomy.

MR. ARTHUR GILMAN,
Lecturer on Anglo-Saxon Literature.

MISS EMELINE A. ROOD,
Matron.

COURSE OF STUDY.

FIRST YEAR.

Latin, } Caesar or Nepos.
 } Latin Prose.
French, German or Music.
Mathematics, } Algebra,
 } Geometry.
 } Trigonometry.
English Literature.
Readings in Ancient and Medieval History.
Lectures on Physiology, Hygiene, and Botany.
English Prose Writing.
Weekly Lessons in Drawing.

SECOND YEAR.

Latin: Virgil and Cicero.
French, German or Music.
Chemistry: } Eliot and Storer's El. Manual and Cooke's Chemical.
 } Philosophy.
Mineralogy. Brush's Blowpipe Analysis.
Botany: Wood, Gray.
English Literature.
Readings in Modern History.
English Prose Writing.
Weekly Lessons in Drawing.

JUNIOR YEAR.

Latin, Greek, French or German.
Rhetoric: Seeley's English Lessons.
Logic: Jevons.
Physics.
Astronomy.
English Prose Writing.
Lectures on Comparative Zoölogy and Geology.
Readings in Shakespeare and other English Classics.

SENIOR YEAR.

Mental Science: Hopkins, Hamilton.

Moral Science: Alexander and Hopkins.

Natural Theology: Paley and Butler, Chalmers' Lectures.

Evidences of Christianity. Hopkins.

History of English Language: Lounsbury.

English Prose Writing.

Lectures, $\begin{cases} \text{History of Art.} \\ \text{History of Architecture.} \\ \text{Church History.} \end{cases}$

Lessons throughout the course in English Composition, Eloquence and Vocal Music.

Private Lessons in Drawing, Painting and Music.

Familiar Lectures through the course in Physiology and the laws of life, illustrated by a choice collection of Models and Preparations of the human body, forming a very complete physiological cabinet.

The school is furnished with well selected apparatus for illustration of Physics and Chemistry, and each pupil has facilities for personal work in the Laboratory.

PREPARATORY COURSE.

The studies in the Preparatory Course are as follows: Arithmetic, with Metric System, Algebra, to Equations with two unknown qualities in Olney's Complete Algebra, or its equivalent. English Grammar, Allen and Greenough's Latin Grammar and Leighton's Latin Reader, Latin Prose in Leighton's Latin Lessons, Modern Geography and History of the United States.

SPECIAL COURSES.

For advanced pupils, who come for a less time than the regular course requires, Special Courses are arranged in those subjects which they are prepared to take.

COURSE OF STUDY IN THE BIBLE.

PURSUED DURING THE PAST YEAR.

For pupils of the First Year: From Joshua to II Kings.

For pupils of the Second Year: History of the Jews completed, and the Prophets.

For pupils of the Junior Year: Life of Christ.

For pupils of the Senior Year: Lives of St. Peter, St. Paul and St. John, and the Epistles.

COURSE IN ART.

Free instruction is given in Art, according to the following schedule. Advanced students pursue a higher course in Art study, for which there is extra charge:

FIRST YEAR.

FIRST TERM.

Freehand drawing, giving practice in straight and curved lines. Exercises drawn from dictation and memory.

SECOND TERM.

Drawings made in outline from flowers, leaves and other simple forms from nature. Natural forms conventionalized. Original designs made from conventional forms.

THIRD TERM.

Outline drawing from casts. Studies in foliage and architectural ornaments from engraved copies. Shading.

SECOND YEAR.

FIRST TERM.

Practice in straight and curved lines, conventional forms and designing. Drawing and shading from casts and other models.

SECOND TERM.

Studies made of the human figure from casts, and of landscapes, and animals from engraved copies. The last half of the term devoted to the study of Perspective.

THIRD TERM.

Studies in Perspective continued. Drawing and shading in charcoal from casts and other models, and from natural forms. Sketching from nature when practicable. Decorative work in pen, ink, and sepia.

COURSE IN MUSIC.

The course of study for the Piano Forte, embraces selections adapted to the requirements of the pupil, from the following authors:

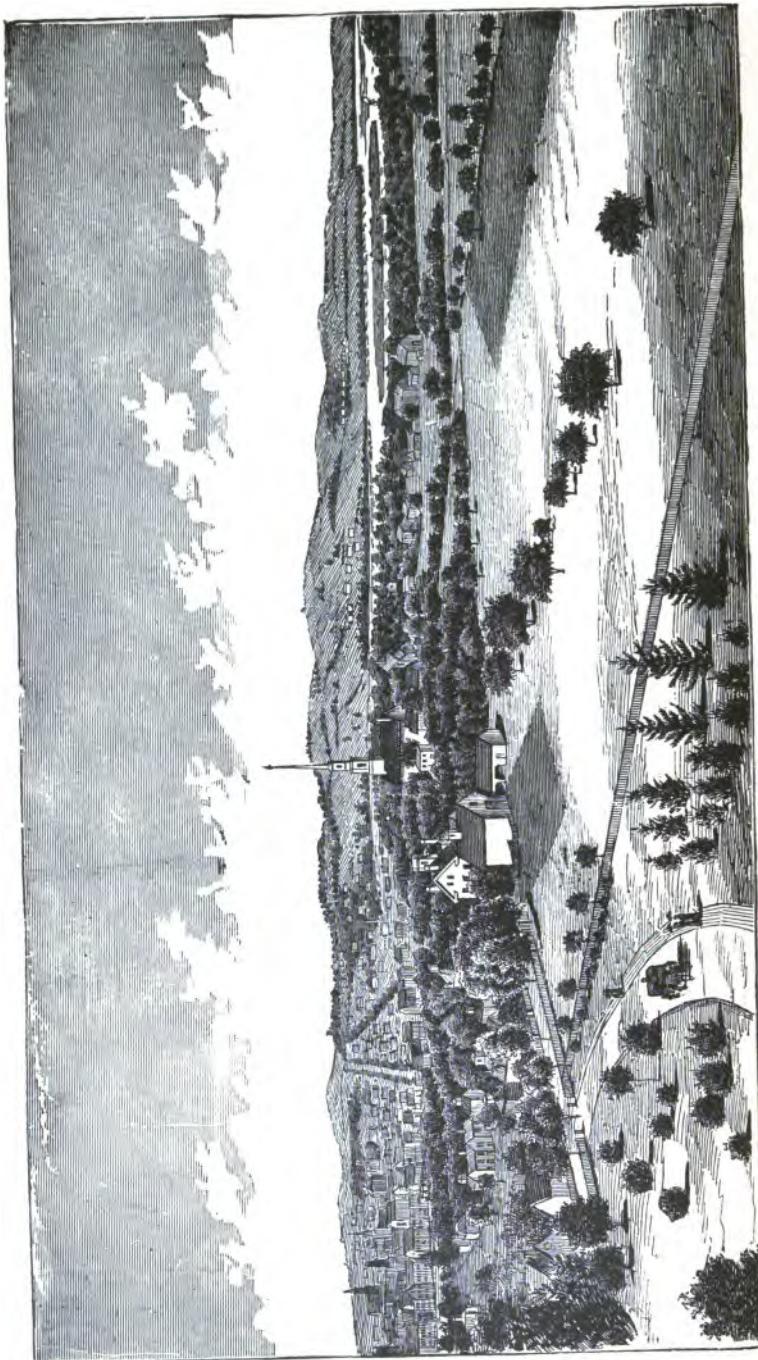
Czerny, Cramer, Jensen, Krause, Loeschhorn, Bach's Inventions, Clementi's "Gradus ad Parnassum" (Tausig), Eschmann, Bennett, Moscheles, Bach's French and English Suites; Grund, Harberbier (Poesies) Chopin, Henselt, Kullak's Octave Studies, Bach's "Well Tempered Clavier," Rubenstein, Raff, Brahms, Rheinberger, Beethoven, Mozart, Schumann, Mendelssohn, Saint Saens, Scarlatti, Handel, John Field and others.

In the study of Vocal Music, exercises, embracing a wide range in the Italian and English schools are used. Especial care is given to the manner of breathing, and its practical application to the formation of pure tones. The study of the diatonic scale is constant on the Italian vowels, and great attention is given to phrasing, and clear enunciation. The principal textbooks in Harmony are Richter's Manual, and Emery's Harmony.

It is the aim of the teachers in this department, while developing the technical skill necessary for the modern school, to stimulate the musical sense, and cultivate a love for what is best and noblest in the art.



EASTERN VIEW OF THE VALLEY OF THE MERRIMACK, AS SEEN FROM BRADFORD ACADEMY.



CALENDAR.

The year 1885-86 closes with public anniversary, June 23, 1886.

Baccalaureate Sermon by Rev. HENRY A. STIMSON of Worcester, Mass., in the church, Sabbath morning, June 20th.

THE YEAR 1886-87.

FIRST TERM opens	TUESDAY, September 7, 1886
FIRST TERM closes	MONDAY, December 6, 1886.
SECOND TERM opens	TUESDAY, December 7, 1886.

Recess at Christmas time.

SECOND TERM closes	FRIDAY, March 4, 1887.
THIRD TERM opens	TUESDAY, March 22, 1887.
THIRD TERM closes	WEDNESDAY, June 22, 1887.

The academic year closes on the last Wednesday but one in June, and consists of three terms.

ANNOUNCEMENT.

The Alumni Association will hold its annual meeting on Wednesday, June 23, 1886, at 2.30 P. M., in the Academy Hall.

NOTICE.—Any person having a Catalogue of Bradford Academy for either of the years 1816, 1819, 1821, 1828, or 1832, will confer a great favor by sending it to the Treasurer of the Academy, who will pay a reasonable compensation for one or more of them.

EXPENSES.

BOARD, including washing, fuel and lights, FIRST TERM,	\$80.00
“ “ “ “ “ SECOND TERM,	90.00
“ “ “ “ “ THIRD TERM,	90.00
TUITION , including English branches, Latin and French, Greek or German, and Vocal Music in Classes, (\$20.00 per term), for the year.	60.00
Total expenses for the year,	\$320.00
Special rates to daughters of clergymen and missionaries.	
No extras except the following:	
TUITION IN MUSIC AND ART:	
Instruction on Piano, per term,	\$20.00 to \$40.00
Use of Piano one hour a day, per term,	3.00
Instruction in Art, including Linear and Perspective Drawing and Painting, according to the ability of the pupil, per term,	16.00



PARLOR OF A SUITE.

GENERAL INFORMATION.

Tuition and one-half the board must be paid during the *first week of each term.*

There will be no deduction in tuition for absence.

In case of protracted absence, one-half the board will be deducted during the time of absence.

There will be no charge for board to those pupils who remain at the Academy during the holiday recess, and no deduction for those who are absent. During vacation in March, five dollars a week will be charged to those pupils who remain.

Application may be made to MISS ANNIE E. JOHNSON, Principal. In case of a failure after an engagement has been made, information should be given immediately.

Applicants for admission are required to bring certificates of good moral standing from the principal of the school from which they come.

For admission to the regular course, an examination is required in Arithmetic, including the Metric System, Algebra to equations with two unknown quantities in Olney's Complete Algebra, or its equivalent, English Grammar, Latin Grammar, Latin Reader, Latin Prose in Leighton's Latin Lessons, Modern Geography, and History of the United States.

Pupils entering special courses must pass examinations in Preparatory Studies.

For admission to an advanced class, an examination is required in the preceding studies of the course, or their equivalents.

It is expected that pupils, whether entering in September, or later, will remain till the close of the school year.

Each pupil should be provided with towels and napkins, thick boots and overshoes, umbrella and waterproof, and have each article of her dress marked with her full name.

Books and stationery can be had at the institution.

Bradford is on the line of the Boston and Maine Railroad, thirty miles from Boston.

CIRCULAR.

BRADFORD ACADEMY is the oldest seminary for young ladies in the country. Founded in 1803, and incorporated in 1804, it has been in successful operation ever since. A new edifice has recently been erected, bringing the boarding and school departments under the same roof. This is located near the centre of an area of twenty-five acres, twelve of which are covered with a fine growth of oaks, and are laid out with paths for exercise and recreation. The other portions of the grounds are under the charge of competent persons with a system of constant improvement to adorn the same with walks, shrubs, and trees, so as to give increased beauty, and promote the comfort of those connected with the Academy. The situation is elevated, overlooking the city of Haverhill, across the River Merrimack, and commanding broad views on every side. The air is fresh and invigorating, and the healthfulness of the location has been abundantly proved during the past years of the school. The building is of brick, four stories high, in the form of a cross, wide corridors extending from east to west, and affording healthful promenades in inclement weather. A parlor and two bed-rooms constitute a suite of rooms for four pupils. These rooms are eleven and twelve feet high, and receive a full supply of air and sunlight. The school hall, recitation and music rooms, library, reading-rooms, parlors, dining-room, rooms for business, bathing-rooms, and

closets, are all ordered on a generous scale for convenience, health and comfort. The entire building is heated by steam, and lighted by gas, and supplied with an abundance of pure water. No efforts are spared to make this a model establishment.

An addition to the west wing is now completed. It is 86 x 52 feet, three stories above the basement, and built of brick and granite. There are in it a bowling alley, gymnasium, laboratory, art room, twelve music rooms, and an observatory. There are elegant suites of rooms for the accommodation of twenty more pupils. The finely constructed flight of stairs in the south end of the annex will furnish perfect and ample fire escape for the whole academy — when taken in connection with what there now is. The inside is finished in the best of western brown ash. This addition is designed to furnish such complete facilities as shall make Bradford Academy, in all its appointments, as perfect as possible.

The course of study has been recently revised and enlarged to meet the demands of the present day, and secure a thorough and broad mental development. The course is comprehensive, embracing both the solid and ornamental branches. Three full studies for each term are assigned to each pupil, and are considered sufficient, as the multiplication of subjects leads to superficial knowledge, rather than true growth of mind. Care has been taken to secure the best instruction in the various branches of study. Besides the regular teachers, lecturers of eminence in various departments are employed.

Rev. John Lord, LL.D. has been for many years connected with the school as a lecturer on history.

Prof. Charles A. Young, LL.D., of The College of New Jersey, lectures on astronomy.

The Library has had large additions made to it recently, selected with great care from all departments of literature, furnishing works of the highest authority; and in the department of Art, works of great cost and beauty. The reading room is well supplied with current literature.

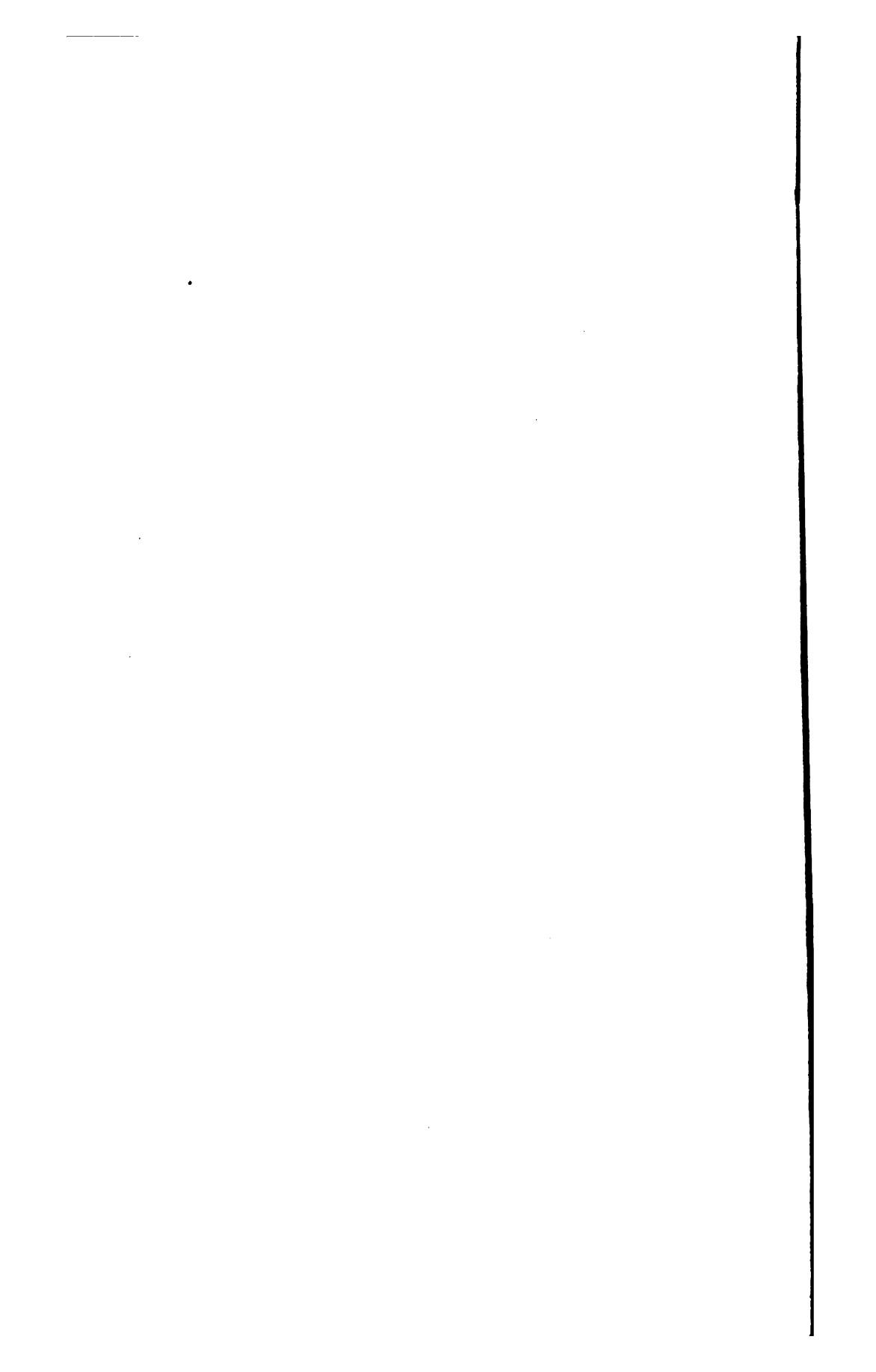
The natural-history room is furnished with a valuable cabinet of minerals, and a collection of shells and curiosities; and a physiological cabinet.

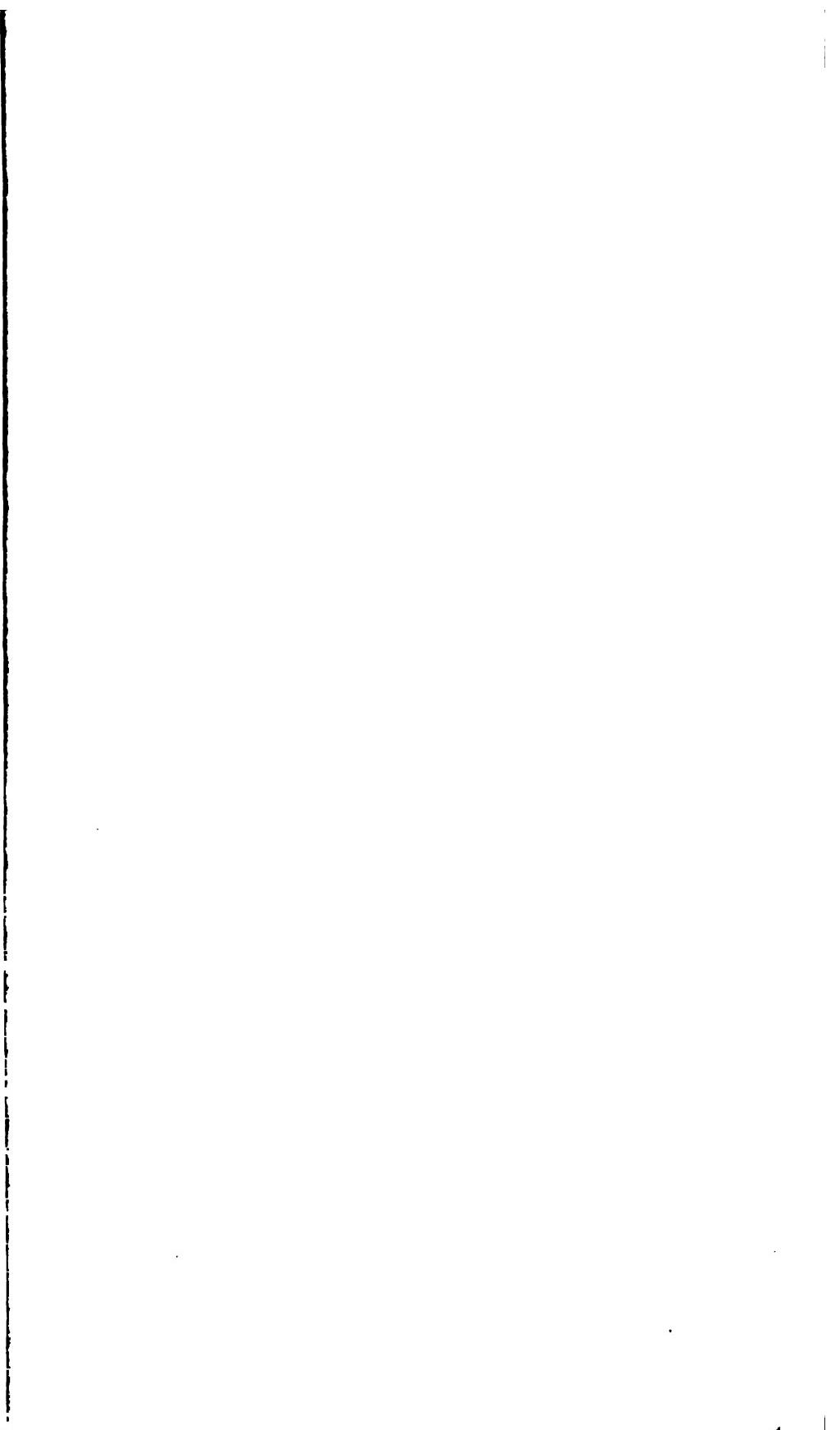
Neatness and simplicity of dress, and the maintenance of a sound physical condition, are enjoined upon all. Daily exercise in the open air is required when the weather permits; and a room has been recently fitted up with gymnastic apparatus adapted to the wants of the pupils in that regard.

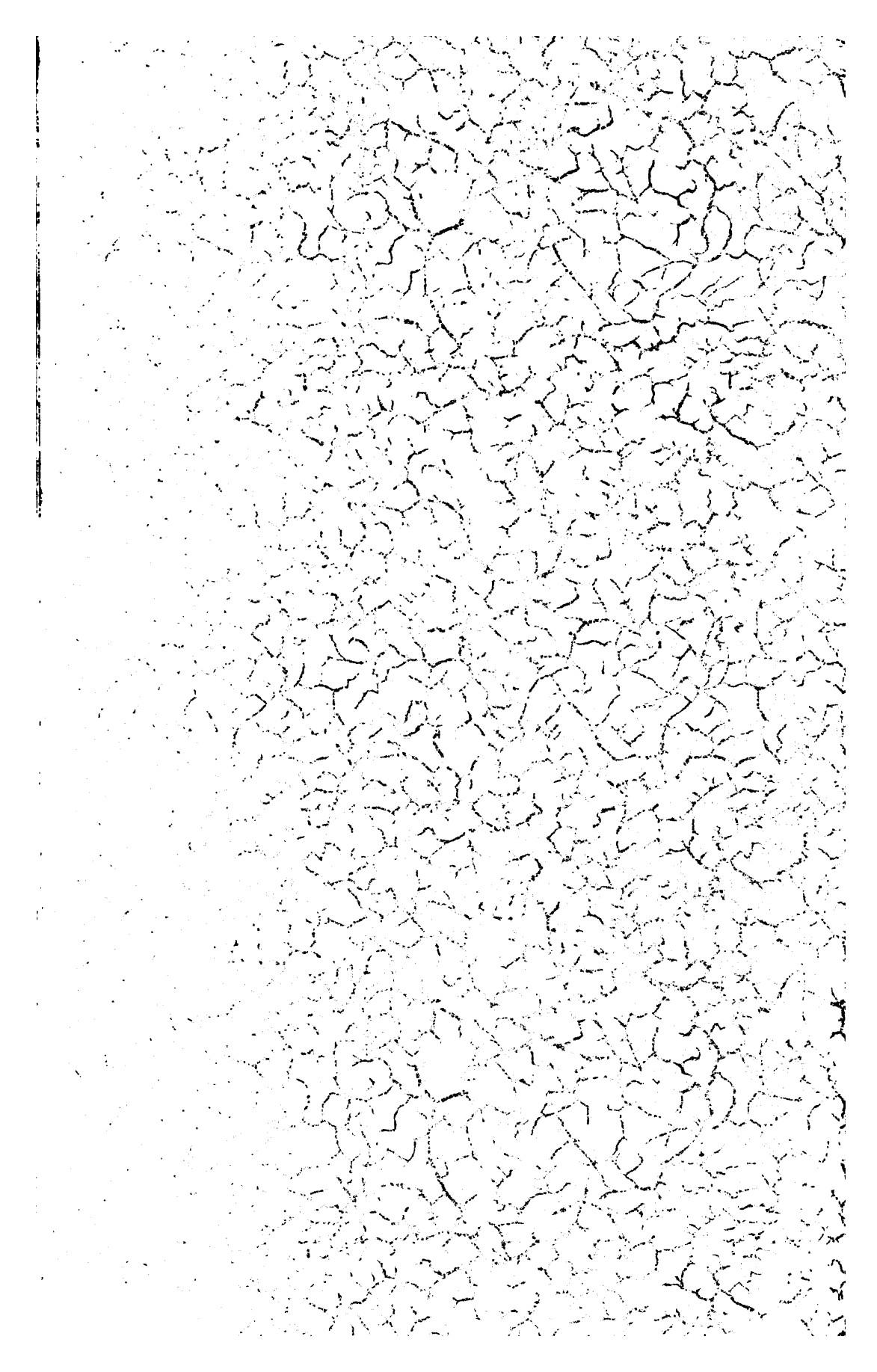
There is also an opportunity for boating and skating upon Tupelo Lake, in "Academic Grove," connected with the institution.

The pupils are under the constant care of teachers whose earnest effort is to form their characters on the basis of Christian principle. The Bible is read daily, and made a study in the school, and all are required to attend public worship on the Sabbath.

It is the design of the Trustees to surround all the pupils who come to this Institution with the best of home influence; and it will ever be their care to enjoin upon those who are brought into immediate charge of pupils, to spare no pains in promoting their social and physical good.









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